

THE  
HIDDEN  
GIFT

KALAMOS



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THE HIDDEN GIFT

AND OTHER POEMS



# THE HIDDEN GIFT

AND OTHER POEMS

BY

‘KALAMOS’

AUTHOR OF ‘PROPHETICAL SUGGESTIONS’

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1908



I DEDICATE THIS BOOK  
TO THE SUCCESS OF ALL SINCERE EFFORTS  
IN THE WORK OF PROCLAIMING  
THE ETERNAL GOSPEL



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## AN AFTERTHOUGHT

SHEMAIAH AND IDDO

## Introductory

THE hymn entitled 'The Hidden Gift' having been received with approbation, I have yielded to advice, and have adopted that heading as a title for this little book. I venture to hope, indeed, that some of its other contents will be esteemed as not unworthy the writing of much better known authors of poetical works ; but that is a secondary consideration. The poet has often the privilege of stating, in few words, truth which may dwell in the memory of the reader by mere force of rhythmical expression : whereas the same truth, if shortly expressed in prose, might be passed over as commonplace ; while, if expanded into a paragraph, it would be too long for familiar quotation. Hence I deem it fitting to endeavour to express in verse what might more commonly be limited to prose.

Those who may have studied my 'PROPHETICAL SUGGESTIONS' will be able to understand something of the religious beliefs which underlie the verses headed 'Free Faith for Free Men'; but as regards the poem entitled 'The Apocalypse of Creation,' it seems advisable that something should now be said in justification of my position.

I accept the first chapter of Genesis as inspired in the fullest sense of the term. It is, to me, the outcome of what may best be described as Divine dictation. It is not a good *guess* at the truth: it is infallibly true. I do *not* believe that it is a post-exilic condensation of Babylonian cosmological legend. The man who could produce so sublimely simple and comprehensive a record out of a chaos of legend, *without* being inspired, would, in my opinion, be something *more* than inspired: he would be himself Divine.

Even extreme critics admit that the eighth Psalm is one of the few which, in their judgment, *may* have been written by David. But if David wrote that Psalm, then it is evident that some earlier writer produced the first chapter of Genesis; seeing that the psalmist so clearly

refers to its contents : therefore I take the liberty of believing that such earlier writer was MOSES. Psalm cxlviii. also clearly alludes to the same record, in speaking of the 'waters that be above the heavens' ; and, even if the Psalm should be post-exilic, the first chapter of Genesis must have obtained great authority at an earlier date : otherwise how could so seemingly incredible an idea be put forward by the psalmist, in so familiar a manner, as an undisputed fact ?

At the risk of being accused of childish credulity, I accept the existence of super-celestial 'waters' as a revealed fact ; but it does not follow therefrom that I think we should regard such *water* as identical with what is known to us by that name. Rather may we think of it, in accordance with natural probability, as primordial matter in a gaseous or vaporous condition ; inconceivably vast quantities of which may still exist, in a primeval state, beyond the limits of the stellar universe : serving also some good purpose by its existence. We should be enslaving ourselves to an over-rigid sense of consistency in saying that the term 'waters' could not apply

to anything except hydrogen and oxygen gases in chemical combination.

Moreover I decline to regard the Hebrew 'rakia' (translated by *firmament*) as necessarily meaning an expanse in practically only *two* dimensions,—those of length and breadth. The idea, truly, is that of something *spread out*; but the question of *thickness* is quite indefinite. Let us once admit the truth of the Scripture-record along with the general correctness of astronomical science, and it becomes immediately evident that the 'rakia' (or firmament) has a height, or *depth*, of unnumbered millions of miles,—that it is, in fact, identical with clear interstellar space.

For proof of this assertion, it is only necessary to refer to the fact that the sun and moon and stars are said to be set 'in the firmament of the heaven' (Gen. i. 17); so that, unless astronomers are hopelessly wrong, my contention respecting the depth of the firmament must be sound. It will not avail, in this connection, to argue that Moses was thinking of a solid heavenly dome, with the sun, moon, and stars in some way attached thereto; for the simple reason that we

are assuming *the truth* of the Mosaic record, and not that the record is a combination of Divine inspiration with erroneous human fancy.

The 'firmament' of Genesis is certainly not the earth's atmosphere, as so many have imagined ; seeing that it would be absurd to speak of the heavenly bodies *as set in our atmosphere*. Neither are 'the waters which were above the firmament' merely the earthly clouds ; otherwise the sun etc. would need to be between the clouds and the surface of the earth ! In all this, be it understood, I am not arguing with those who deny the truth and authority of the first chapter of Genesis.

If it had been the express intention of the inspired writer to intimate that the 'days' of creation *are not ordinary days*, he could hardly have done so more effectively than he has done, without actually mentioning the matter. Even if Geology had never been heard of, the reader might well have doubted that 'days,' *three of which are mentioned as elapsing before the sun is said to have been made*, were necessarily ordinary earthly days. The mention of evening and morning under these circumstances—so far from

giving an idea of ordinary days—does much to prove that the days were *not* ordinary ; seeing that such evenings and mornings could not themselves be regarded as ordinary ones. It is much more reasonable to regard the evening as a period of preparation, and the morning as a period of accomplishment.

Beside all this, there is no mention of evening and morning in connection with the seventh day ; and the writer of the Epistle to the Hebrews speaks of God's sabbath-rest as still continuing : see Hebrews iv. 3 to 10. That writer, therefore, *at a time when no science of Geology existed*, appears to have regarded God's seventh day as having already continued *for some thousands of years*. Let it be clearly understood that I am herein endeavouring to show what would have been the natural impression upon the mind of a clear-thinking man at a time when the modern sciences of Astronomy and Geology were unknown.

For my own part, I see, in the Mosaic record, an intimation of the undulatory theory of light, of the nebular theory in an extreme form, of *apparent*

spontaneous generation, of evolution as a method of creation, and of sufficient time to allow for all the demands of physical and geological science; while, at the same time, I accept the most rigid doctrine of verbal inspiration for the first chapter of Genesis. It may, indeed, not be out of place for me to state, here and now, that I accept the Bible as being as infallible *as it claims to be* ;\* and I would describe it in these words,—It is a providentially directed human record of Divine revelation, also of history relative to such Divine revelation. It also contains writings in which

\* It appears to me that our Lord's words recorded in John x. 35 have been greatly misunderstood. He said, 'The scripture cannot be broken'; and this saying has been understood as giving the sanction of Christ's authority to the doctrine of the infallibility of the whole of the Hebrew Bible, at least.

No matter what may be the general substantial truth of that doctrine after allowing for a little historical discrepancy in existing MSS., *our Lord's words have no such meaning*. He evidently speaks of the particular Scripture which He had just quoted from Psalm lxxxii. 6, *as being unquestionably correct*. The Hebrew text and the Greek of the Septuagint agree exactly; and the saying of the psalmist is supported by the Hebrew of Exodus xxi. 6, xxii. 8, 9, and 28; wherein the word 'Elohim' is either translated 'judges,' or has that evident meaning: thus showing that judges or princes are spoken of by Moses as 'Elohim,' or *gods*. The judges are thus evidently regarded as representatives of God Himself.

When the Hebrew Bible *as a whole* is referred to in the New Testament, the plural 'scriptures' is employed.

spiritually enlightened human thought expresses itself in prayer and praise, proverb and poetry ; of all of which it may safely be said that it is 'profitable for teaching, for reproof, for correction, for instruction which is in righteousness.'

As regards modern criticism, let me say that my attitude towards the Bible is similar to that of an ordinary healthy boy towards a good Christmas pudding. Does he usually make enquiries as to what baker supplied the bread and flour, what grocer supplied the raisins, or where the suet was bought? As a general rule, he does nothing of the kind. Having no reason to suppose that the cook intended to poison him, he tastes the pudding, and seldom fails to eat his portion. In like manner, when I have exhausted all the good I can get from the Bible, I will turn my attention to a closer study of the higher criticism,—if I live till then. At present I feel that what remains of my life is too short for both branches of Biblical study.

Some preachers, I believe, express an anxiety that their hearers should be made to understand what they hold to be the truth respecting the

compilation of the Scriptures. Let them begin by first learning for themselves what those Scriptures really teach: then let them lay such teaching, in its fulness, before their congregations; and, if they live long enough, let them afterwards expound the 'assured results' of criticism, as soon as it is certain that the critics have arrived at a reasonable and unanimous decision. Their people will suffer no great spiritual loss by the delay.

The unavoidable requirements of versification have made it necessary for me somewhat to vary and amplify the actual wording of Divine speech: but I have reverently and conscientiously sought to avoid making any alteration in sense; and if any of my readers should think that I have taken any undue liberty with the recorded words of God, I would reply that 'The Apocalypse of Creation' is not set forth as *a transcript* of the first chapter of Genesis, but only as a poetical exposition thereof—in the which I have honestly endeavoured to make the truth and real meaning of the Mosaic record prominently evident, in an attractive form.

A few pieces of a non-religious character will be found in this volume ; and even one short love-song. For this no apology is necessary. The Bible contains the Canticles ; and any description of pure and ardent love as between human lovers, becomes spiritually sanctified when it is regarded as illustrative of the fearless affection which should exist on the part of the Church of Christ towards her Divine Lord and Bridegroom. I believe this is the reason why an overruling Providence has permitted the Song of Solomon to be included in the volume of Holy Scripture. It may be that something written in a lighter vein may serve to influence some casual enquirer in favour of the further reading of this book ; and I venture to hope that some readers of my verse may be induced thereby to become students of my prose.

I have already spoken of 'PROPHETICAL SUGGESTIONS.' Let me close these introductory remarks by making a daring claim ; which is, that the system of interpretation adopted in that work is the only possibly true method of unlocking the secrets of the Book of Daniel, and of

making plain the meaning of the Book of Revelation. Some further information respecting the said work may be found at the end of this volume, under head of 'The Day of Interpretation.'

KALAMOS.

March 1908.

‘The free gift of God is eternal life in Christ  
Jesus our Lord.’

ROM. vi. 23 : R.V.

## The Hidden Gift \*

(COL. iii. 3, 4 ; 1 JOHN iii. 2)

ETERNAL Life,—the Life Divine,—  
 Most wondrous gift of God :  
 Could even perfect Love design  
 This gift for men with hearts like mine,  
 While evil ways we trod ?

O Love of God,—the Love whose height  
 Our highest thought excels :  
 Illuminate us with Thy light,  
 And bring the vision to our sight,  
 Which of Thy greatness tells.

May sons of Adam hope to share  
 A nature all Divine ?  
 Shall mortal man aspire to wear  
 The form of God,—His image bear  
 And in His glory shine ?

\* Published previously.

Amazing hope!—the hope that we,  
Whose souls are stained with sin,  
This wondrous destiny may see,  
And in God's holy sight may be  
All purity within.

Yea,—cleansed by the atoning blood,  
His saints shall see His face ;  
Shall realise His Fatherhood :—  
Sons of the one eternal Good,  
Made perfect by His grace.

*Tune 'Newcastle': Congregational Church Hymnal.*

## Free Faith for Free Men

WHAT man is there who doth never  
 Ask the question, soon or late?

‘What shall be my lot for ever  
 In the unseen future state?’

1

And the question brings another—  
 Answer it who answer can,  
 For himself or for his brother,—  
 ‘What hath God in store for man?’

2

Is it true, as many a preacher  
 Told his hearers in the past,  
 That each feeble human creature  
 Through eternity must last?

3

That we all must live for ever  
 In a state of weal or woe;  
 When our fragile thread doth sever,  
 To a changeless fate we go?

4

Surely such a teacher teaches  
 Something that he never knew,  
 When his bold assertion reaches  
 Heights where proof alone is due.

5

'After death is no probation :  
 Then repentance finds no hope.'  
 Is it so? Is God's salvation  
 Strictly limited in scope?

6

(They are mad who say, 'To-morrow,'  
 When the Saviour calls, 'To-day':  
 We are foolish if we borrow  
 Fear, to drive all hope away.)

7

Do the teachers who, sincerely,  
 Teach a doctrine hard and stern,  
 Ever think of some who, really,  
 From the death-state did return?

8

What about that little daughter,—  
 Child of Jairus? And, again,  
 Did not He from death who brought her,  
 Raise the widow's son, of Nain?

9

Read we not of man and maiden  
Both returning to the strife ?  
Or were they no longer laden  
With the usual cares of life ? 10

From a place of pain or glory,  
These came back to dwell on earth ;  
If we trust the common story,  
Taught us almost from our birth. 11

Taken from the joys of Heaven ?  
Rescued from the pains of Hell ?  
Tell us,—ye to whom is given  
Right to teach,—if ye can tell. 12

Either way, the doctrine falters,  
Which asserts our fate remains  
Fixed by death, and never alters,—  
Heavenly joys, or hellish pains. 13

What gained such a notion credence,—  
Stifling incredulity ?  
Not in Scripture, nor in science,  
Hath it sound authority. 14

18 FREE FAITH FOR FREE MEN

Were the earnest preachers madmen ?  
Were the serious hearers fools ?  
No : but Fear doth conquer Reason,  
When a hard tradition rules.

15

False tradition ; winning slowly,  
Step by step, from lie to lie ;  
Till, from a beginning lowly,  
See : it lifts its form on high.

16

Now, the question deeply probeth,  
If for honest truth we call :—  
What true teaching surely proveth  
Any present ' Hell ' at all ?

17

Any present hell of torment ?—  
Not of Hades do we speak.  
Shall we meet invective's torrent,  
If the simple truth we seek ?

18

If our daring, rising higher,  
To the awful question turns :—  
When Gehenna's quenchless fire,  
At the last for sinners burns,

19

Shall it burn for men for ever ;  
 Shall the damned for ever live ;  
 Knowing that their Maker never  
 Will relent, or respite give ? 20

Is it madness that replieth  
 In defence of cruel creeds ;  
 Though the death of him that dieth,  
 Grieves the pitying Love that pleads ?— 21

Pleading ; threatening,—sending often ;  
 Waiting to undo the threat,  
 If the sinners' hearts may soften,  
 Turning to repentance yet. 22

Men have preached the wildest fancies,—  
 Preached them with their might and main,—  
 Wild as any whim that dances  
 Through the craziest maniac's brain. 23

Some have preached about Election,—  
 In thick darkness drowning light,—  
 Till a glorious truth's rejection  
 They have won, in self-despite. 24

20 FREE FAITH FOR FREE MEN

This is what they taught to others,—  
Doctrine they themselves believed,—  
Men who knew the love of mothers,  
And o'er children's sufferings grieved !

25

‘Every child of man that liveth,—  
Child of man, from woman born,—  
Adam's sin to torment giveth  
Ere his earliest thought can dawn !

26

‘Only from this doom infernal . . .  
Is he saved, if saved at all,  
By his Maker's will eternal  
Saving some whom He shall call !

27

‘He Who some to Hell is leaving,  
Reigneth unconstrained above ;  
Rightfully from saints receiving  
Joyful praise and heartfelt love !’

28

Were the preachers raving madmen ?  
Were their hearers hopeless fools ?  
No : but Terror strangles Reason,  
When such superstition rules.

29

Yet we think of stern defenders  
 Of a faith severe and crude,—  
 Treating as profane pretenders,  
 Those with reasoning love imbued,— 30

Saying, ‘Cease to vaunt your reason,  
 Nor for easy triumph look :  
 What you say, to Faith is treason :  
 We are guided by the Book.’ 31

Are they sure that they are guided ?—  
 Trusting Scripture through and through,—  
 Is not theirs a creed decided  
 With but half the truth in view ? 32

There is truth, and truth most glorious,  
 In the doctrine truly taught,—  
 God's free grace shall be victorious,  
 Saving souls whom He hath sought. 33

Grace, which saves the undeserving,  
 Special glory hath designed  
 For the chosen few : reserving  
 Thrones for saints like gold refined. 34

22 FREE FAITH FOR FREE MEN

We believe in God's Election,  
And would never doubt His right,  
At His will, to make selection  
As is pleasing in His sight.

35

Is a man a servant needing ?  
Surely he may choose who can !  
Is there merit in conceding  
Rights to God we yield to man ?

36

But if told that God hath bound us  
Fast in Fate's eternal loom,  
Weaving circumstance around us  
From the cradle to the tomb ;

37

And if told that He will hold us  
Bound to answer at His throne  
For a state to which He sold us,—  
All results by Him foreknown ;

38

If ye say that He may send us  
To a state of hopeless woe ;  
Though His power as well might end us,  
That no future we should know,—

39

Then we say, Your creed is madness,  
 And no proof can make it true :  
 We will serve our God with gladness ;  
 Giving praise where praise is due. 40

Let us pause ; lest misconception  
 Should produce mistaken thought :  
 Holy Writ finds full reception,  
 Nor would we diminish aught. 41

He Who, by His Spirit Holy,  
 Spake to holy men of old,  
 Finds a hearer true and lowly,  
 Treasuring His truth as gold. 42

We can prove what we have pleaded \*  
 By sound argument, and terse ;  
 Though such measure would be needed  
 As may not appear in verse. 43

We would call to men and brethren  
 Who are wandering far and wide,  
 Seeking good, like straying children  
 With no true and certain guide :— 44

\* See, especially, Supplement Q of ' Prophetical Suggestions.'

Seek ye first to learn with sureness  
What the Scriptures really teach :  
To a heart of honest pureness,  
Truth is well within the reach.

45

Seek yourselves to know the meaning  
Which the sacred pages hold ;  
On no man's opinion leaning,  
But in prayer for guidance bold.

46

Seek, indeed, to find the kernel  
Which the Scripture-text contains :  
Sense is vital ; Truth eternal :  
While opinion grows and wanes.

47

Honest hearts, and free from terror,  
Seeking truth, shall find it too :  
He who reaches truth through error,  
Finds the truth is ten times true.

48

Let us read the ancient writing,  
Telling how the LORD hath dealt  
With His people : sin requiting  
With reluctance truly felt.

49

Slow to anger ; rich in mercy ;  
 Full of kindness is our God :  
 Though provoked to controversy,  
 Lingered ; loth to wield His rod. 50

Though 'tis true that swift examples  
 May have shortened many lives ;  
 If we err not, such ensamples  
 Go to prove that hope survives. 51

Surely God's own words assure us,\*  
 His idea of fairness claims  
 That He, for the test, secure us  
 Real freedom, ere He blames :— 52

Ere He blames with condemnation.  
 (High reward they may not ask,  
 Who have shrunk from tribulation ;  
 Hoping for an easy task.) 53

Who are these we see around us ?  
 Men for whom our Saviour died,  
 Bound with chains which might have bound  
 us :  
 Is their Saviour satisfied ? 54

\* Gen. ii. 16 and 17 ; Isa. v. 2 and 4 ; Jer. ii. 21 ; Deut. v. 15.

26 FREE FAITH FOR FREE MEN

Many live in shadows dreary,  
Scarcely having heard of light ;  
Then they die, of living weary :  
Have they passed to endless night ?

55

They who always had so little,  
Never will be asked for much :  
Trifles may secure acquittal,  
When of love they prove the touch.

56

Glories in their crowns shall centre,—  
Those who nobly do and dare :  
Others into life shall enter,  
Who a lowlier part shall bear.

57

Some shall rule, as kings o'er cities :  
Some, though saved, shall suffer loss :  
He Who human weakness pities,  
Purges out the vile as dross.

58

Certain as the faith we cherish,  
Sure as God doth reign on high,—  
They who spurn His love, shall perish ;  
They who hate the Truth, shall die.

59

Not for man to judge his brother ;  
God must say when hope is past :  
Let us pray for one another ;  
Hoping onward to the last.

60

Let us hold no creed discordant :  
God is Love, and God is true :  
He will treat His lowliest servant  
As He would be treated too.

61

Therefore let us trust for ever ;  
In His mercy hoping still :  
Praying always ; fainting never :  
He can answer, and He will.

62

High above our highest thinking ;  
Far beyond all finite prayer ;  
Endless life with glory linking,  
God with men His joy will share.

63

## The Uncreated Love \*

O FOR a voice which might resound  
 Wherever sons of men are found  
 A listening ear to lend !  
 To tell of Love beyond all thought :  
 Of Love eternal ; Love unsought :  
 Itself both Cause and End.

O Love, how little Thou art known !  
 How many lords usurp the throne  
 Which is Thine own by right !  
 How many a lust : how many a care !  
 What fearsome powers of darkness share  
 Dominion of the night !

O Love of God, O Light Divine,  
 Now let Thy blessed radiance shine,  
 And chase the night away.  
 Shine in our heart : burn in our voice ;  
 And they that hear us shall rejoice,  
 As all God's loved ones may.

\* Published previously.

Fonder than mothers' love art Thou ;  
Faithful above the truest vow  
That earthly lovers plight.  
The dearest love that mortals show  
Is but the dim reflected glow  
Of Love's unsullied Light.

O for the voice which might declare  
This fearless message everywhere,  
As when the thunder peals :—  
'They greatly err whose doctrine hides  
The Love which in our God abides  
And God in Christ reveals.'

## Let God be Understood

DESPONDING souls, by sin weighed down,—  
 Who dread to meet a despot's frown,—  
 Look up and see a Father's face,  
 Who waits to manifest His grace.

Long have ye dwelt in darkness drear,  
 In doubt and torment, grief and fear ;  
 Dreading His wrath : although, the while,  
 His visage showed a loving smile.

Cast all your doubts and fears away ;  
 And mournful night shall change to day.  
 Believe. Let God be understood :—  
 Long-suffering, gently kind, and good.

The Father in the Son revealed,  
 Shows Love eternal, unconcealed.  
 How shall a father's love refuse  
 Pardon for which a loved one sues ?

Listen to what He says :—Forgive,  
And be forgiven. Hear, and live.  
Receive the truth His word assures,  
And all that grace can give, is yours.

Jesus, as risen Lord, confess,  
And ye shall know His faithfulness :  
For God, in Christ, His goodness shows,  
To reconcile His very foes.

Saving from sin, He justifies  
The man who on His truth relies ;  
And every charge He will reject,  
Which comes against His own elect.

What god is like to Thee, O LORD ?  
Be Thou for evermore adored.  
Since mercy is Thy great delight,  
Thy saints shall bless Thee day and night.

## A Fountain Opened

An old hymn re-written (with due respect for the memory of William Cowper).

THERE is a fountain opened free  
 For all by sin unclean :  
 That fountain open is for me,  
 Whate'er my sins have been.

The cleansing flood still freely flows,  
 As when at first it ran :  
 At Jesu's cross its fountain rose,  
 When Jesus died for man.

The dying thief rejoiced to see  
 That fountain in his day ;  
 And there may I, though vile as he,  
 Wash all my sins away.

O Son of God, Thy sacrifice  
Can never lose its worth:  
Thy blood is still a wondrous price  
For every soul on earth.

Bought with Thy blood, and cleansed from all  
The shameful stains of guilt,  
Lord Jesus, at Thy feet I fall,  
To be whate'er Thou wilt.

And now that I have known the stream  
Which doth salvation give,  
Redeeming love must be my theme,  
And shall be while I live.

Then let me, in a nobler song,  
Still sing Thy power to save,  
With all the blest unnumbered throng  
Re redeemèd from the grave.

## ‘A Holy and Wholesome Thought’

(2 MACCABEES xii. 43 to 46 \*)

LORD, while for all mankind we pray,  
 Of every clime and coast,  
 Dost Thou forbid a prayer for those  
 Whom we have loved the most?

Is it Thy will our prayer's embrace  
 Should compass land and tide,  
 And yet exclude our dearest friends  
 Because those friends have died?

While at Thy throne we make request  
 For all who live on earth,  
 Must loving memory mutely yearn  
 O'er those who gave us birth?

\* Although the Second Book of Maccabees may not be inspired, it may be accepted as good evidence of ancient Jewish practice.

Our prayers may bless our brethren here,  
As we are surely taught.

(From Thy free grace the blessing comes,  
Bestowed on them unsought.)

Thou art the Lord of quick and dead : \*  
What difference should *we* make  
Betwixt our friends who sleep and those  
Who still remain awake ?

Our lost ones sleep the sleep of death :  
Grant, LORD, that we and they,  
Through Thy dear love, may see with joy  
Our resurrection day.

\* While God is not *the God* of the dead (as an Object of Worship), He is *Lord* of both dead and living (as Ruler).

## The Glorying of the Godly

THE rich man often glories in his wealth ;  
 The wise man, sometimes, in that he is wise :  
 The strong man glories in his sinewy health ;  
 But each his glory loses when he dies. 1

Perhaps one great man in ten thousand may  
 Be held in honour, though by death subdued,  
 For something he accomplished in his day ;  
 But what is one among a multitude ? 2

What shall he profit in his cheerless grave,  
 Although he may be honoured in a book,  
 Or sometimes spoken of as wise or brave ?  
 He knoweth nought since death's dark road he  
 took. 3

Where then, for man, is glory to be found ?—  
 Since, in himself or any outward show,  
 Is nought but passing boast and empty sound :  
 For rich, and wise, and strong, the one way go. 4

## THE GLORYING OF THE GODLY 37

Yet holy men may glory and be wise ;  
Knowing and understanding God, the **LORD** :  
That lovingkindness He doth exercise,  
As well as judgment, in the earth abroad. 5

And righteousness He exerciseth too.  
(With righteousness the wide world He shall fill ;  
That His commandment all the earth may do,—  
All living things conforming to His will.) 6

‘ For I delight in these things,’ God doth say.\*  
Who glorieth in His friendship, glories long.  
Such glorying finds an everlasting day :  
Such joy, beyond the power of death, is strong. 7

And we, to whom the love has been revealed,  
Which, from the cross of Jesus crucified,  
Shines like the sun at midday unconcealed,  
May let our glorying in that love abide. 8

The last extreme of pain was felt by God,—  
Whatever may be thought, or said, or preached,—  
For God in Christ the path of suffering trod,  
Feeling each pang, until the end was reached. 9

\* Jer. ix. 24.

38 THE GLORYING OF THE GODLY

For us,—for us that suffering was endured ;  
For sinful men,—yea, for the very worst :  
That none may say, whose suffering has matured,  
'God knows no pain; but lets us die accurst.' 10

God hath no pleasure in that awful sight,—  
The sinner dying though he well might live ;  
Since God Himself, in anguish, earned the right,  
In face of claims of justice, to forgive. 11

His love no limit knows, or ever knew,  
Except the stubborn will of wicked men ;  
While those who trust His goodness,—they shall  
view  
His wondrous lovingkindnesses ; and then 12

His judgments are a praise ; His righteousness  
Brings peace, and joy all worldly joys above :  
Endless delight and perfect fearlessness  
Are truly theirs, who truly know His love. 13

## Our Intercessor

LORD JESUS, dost Thou intercede for me ?  
 Dost Thou appear for erring men to plead ?  
 Is Thy voice heard though ours may silent be ?  
 Dost Thou forestall our need ?

Thou seest afar the weakness and the fall ;  
 The sudden yielding to the tempter's power :  
 Thou pleadest that our faith may last through all  
 Our tribulation's hour.

O dearest Master, Kinsman, Brother, Friend,—  
 Whose love endures when earthly love may fail,—  
 Assure our feeble trust, and comfort send,  
 That we may yet prevail.

The Father God, in Thee, to us appears :  
 In Thee we see the self-existent Love :  
 Thou livest on through all the changing years,  
 Our Advocate above.

No suppliant pleading with unknown effect :  
No Judge severe who may reject the prayer ;  
But God with God pleads for His own elect,—  
His own peculiar care.

*Tune 'Artavia' : No. 127, Congregational Church Hymnal.*

Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.—HEBREWS vii. 25 : R.V.

For we have not a high priest that cannot be touched with the feeling of our infirmities ; but one that hath been in all points tempted like as *we are, yet* without sin.

Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.—HEBREWS iv. 15-16 : R.V.

## Our Need

FATHER of Lights, our mortal eyes  
 Are dim, and scarce can see the way :  
 O, let Thy quickening beams arise,  
 And change our darkness into day.  
 O, give us light the path to see  
 That leads to holiness and Thee.

Yea, teach us all we need to know  
 Of what Thou willest for our good ;  
 That just to do Thy will below,  
 May be our spirit's daily food.  
 LORD, give us wisdom from above  
 To learn aright Thy law of love.

And teach us too the sins to shun  
 Which keep Thy children far from Thee :  
 Forgive the wrong that we have done,  
 That in Thy love we may be free.  
 O, grant us rev'rent Godly fear ;—  
 Thy will to own ; Thy word to hear.

## OUR NEED

Our Father, lead us by the hand :  
Thy children need their Father's care :  
In might of Thine make us to stand,  
For righteousness to do and dare.  
O, give us strength Thy path to tread  
And overcome the foes we dread.

Sustain our strength from day to day ;  
Yea, hour by hour with us remain :  
Be Thou our Guide, and Help, and Stay ;  
That Life Eternal we may gain :—  
That, when our journeying days are past,  
We all may reach Thy home at last.

## Who shall Ascend?

(PSALM xxiv. 3)

LORD, who shall scale the sacred height,  
And reach Thy dwelling-place ?  
Whose eyes shall bear eternal Light,  
And look upon Thy face ?

‘ The man whose hands are clean from sin ;  
Whose heart is true and pure ;  
Whose soul is free from guile within ;  
Whose outward word is sure. ’

O LORD, our God, what claim have we,  
Whose lives are stained with wrong,  
Thy holy dwelling-place to see,  
Or join the Heavenly throng ?

One only claim to us is known ;  
No other right we plead :  
Lord Jesus Christ, Thy name we own ;  
O, help us in our need :—

Our helpless need, all known to Thee,  
On whom our hopes are set  
To cleanse our souls, that we may see  
The Holy City yet.

## The Guiding Hand

WHAT though the way be drear,  
 Though dark the night ;  
 Still I have nought to fear,  
 Kept by Thy might :  
 Just let me feel Thy hand ; Lord, stay with me  
 Until the day break and the shadows flee.

The darkness I might dread,  
 And evil things ;  
 But Thou hast o'er my head  
 Thy guardian wings :  
 Thy loving voice I hear, and Thou wilt stay  
 Until the shades of darkness pass away.

If Thou Thy care remove,  
 My hope is flown ;  
 But I will trust the love  
 Which Thou hast shown :  
 Thy hand can guide me, though no light I see,  
 For light and darkness are alike to Thee.

'Tis well my faith should learn  
In Thee to rest,  
When I may not discern  
That which is best :  
The coming day will be more sweet and bright  
To them Thou leadest safely through the night.

This hymn was published about 1893, but has since been considerably altered.

## The Universal Praise

LORD, we will praise Thee, for Thou art our God,  
 Our Maker, our Preserver, and our Friend :  
 Thy love foreknew us ere life's path we trod ;  
 Thy mercy toward us knows no bound nor end.

The universe Thy boundless power displays :—  
 The heavens above Thy wondrous glories tell ;  
 The earth beneath repeats creation's praise,  
 And billowy seas the mighty anthems swell.

All living things subjected to Thy law,  
 E'en when they know it not, their homage pay ;  
 And all the hosts of Heaven, with reverent awe,  
 Intelligently own Thy sovereign sway.

Why dost Thou think of us ? LORD, what are we ;  
 What have we done, that Thou for us dost care ?  
 With angels we may join in praising Thee ;  
 With them the bounties of Thine hand we share,

Yea, Thine eternal all-embracing love  
Especial kindness hath for us reserved ;  
That we should praise Thee more than all above,  
Or on the earth, for blessings undeserved.

Thy love for men hath been in Christ assured :  
For us Thou hast reserved the highest joy :  
That, when Thy glorious work hath been matured,  
Eternal praise may every tongue employ.

## The Apocalypse of Creation

LET me essay to tell Creation's tale  
 From records which I trust, though many doubt.  
 My purpose being good, to bring about  
 That purpose, God must help, or I must fail. 1

What John in Patmos saw of things to come,—  
 Apocalyptic visions, hard to know,—  
 God, by His Spirit, did to Moses show ;  
 Telling of past eternities the sum. 2

In the Beginning, only known to Him  
 Whose Being no beginning knew at all,  
 God first created heaven and earth. His call  
 Evolved primordial matter, blackly dim. 3

The WHENCE or How is not for man to know :  
 The WHY our faith assures. Eternal Love—  
 Before all worlds ; created thought above—  
 Foreknew the blessed plan full times would show. 4

The earth existed yet unformed and void,  
 Within the womb of Chaos, cold and dead :  
 Above the awful deep the darkness spread ;  
 While lifeless waters untold space employed. 5

Upon the watery face God's Spirit moved ;  
 And God said, Let light be : and there was light :  
 And it was pleasant in the Maker's sight.  
 What that light was, or where, man never proved. 6

From darkness God divided light which shone :  
 The light He callèd, Day ; the darkness, Night.  
 And thus, unruled by any orb of light,  
 An evening was, and morning was,—day One. 7

And God said, Let a vast expanse appear,  
 And let it part the waters more and more.  
 (Thus were the waters shaped without a shore :  
 And thus was formed ethereal space, and clear. 8

Beyond our thought, the firmamental space—  
 Expanding into unknown breadth and height—  
 Parted the frontier waters from the sight,\*  
 Or guessing of our then far-future race.) 9

\* See Introductory.

It was so. God called the expansion, Heaven.  
 How long the time, our minds may not appraise :  
 God's thoughts are not as our thoughts, nor His  
 days.

Let it suffice—this thought—our thoughts to  
 leaven. 10

'Twas but a day to Him, Whose ageless age  
 Can no proportion bear to any span :  
 His thinking through unnumbered ages ran,  
 Ere yet His thoughts were writ on any page. 11

The terms in which He reckons, still are true ;  
 Whate'er our rigid limits may have been.  
 And thus, with sun and changeful moon unseen,  
 An evening was, and morning was,—day Two. 12

With two days' work thus finished, sight had found  
 The earth in size resembling what we know ;  
 But with no shore, or mountain high or low :  
 Ocean, and nought but ocean, all around. 13

And God said, Let the waters now be stirred,  
 And let them be collected in their place,  
 And let the dry land show its varied face :  
 And it was so, according to His word. 14

## 52 THE APOCALYPSE OF CREATION

God spake again to call the dry land, Earth :  
The gathering of the waters called He, Seas :  
So the creation did its Maker please ;  
And thus our wondrous planet came to birth. 15

Then came the time for silent life to show :  
And God commanded that the earth should breed  
The earliest tender grass ; herb bearing seed ;  
Trees bearing fruit with seed : and it was so. 16

The tender grass upon the uplands stood :  
Herbs bearing fertile seed, and trees of fruit  
With seed,—each of its proper kind,—took root :  
And when God saw it, He pronounced it good. 17

Primeval vegetation may be lost :  
Decay, and heat, and moisture had their way :  
We find scant traces of that long-past day ; \*  
Howe'er the witness pages may be tossed. 18

How far each work of which the records speak,  
Was finished on the day when it began,  
Or how much through succeeding ages ran,  
We can but guess, how long soe'er we seek. 19

\* The Carboniferous Age, as known to geologists, must have come immeasurably later.

## THE APOCALYPSE OF CREATION 53

The sun's bright disc had not begun to be :  
(Upon terrestrial heat the plants did live)  
The moon had yet no borrowed light to give :  
Yet evening was, and morning was,—day Three. 20

But now a mighty change in heaven appears :  
God said, In the expanse let there be lights,  
Dividing earthly days from earthly nights ;  
For signs and seasons, and for days and years : 21

And, in the heaven, let them brightly glow,—  
Light-givers, on the earth beneath to shine ;  
Witnessing ever to the power Divine :  
Thus the Creator spake ; and it was so. 22

God made the two great lights ; the greater light  
To rule the day : which light we call, The Sun ;  
Who now appeared a daily course to run :  
His bulk contracting, and becoming bright. 23

A lesser light God made to rule the night,  
With borrowed radiance : this The Moon we  
name ;  
Whose changeful face is ever still the same.  
God also made the far-off stars of light. 24

## 54 THE APOCALYPSE OF CREATION

With these He filled the firmament on high,—  
The vast expanse of heaven,—a light to give  
Upon the earth ; for those who there should live,  
And worship Him Who made the glorious sky. 25

To rule the day and night the wide world o'er,  
To part the quivering light from brotherhood  
With darkness, they were set. God saw 'twas  
good.

And evening was, and morning was,—day Four. 26

Nature's own records now their story tell,  
On pages which we find it hard to turn,  
In letters only few men ever learn ;  
But growing clear to those who learn them well. 27

The books God writes will in themselves agree :  
Nature is God's own scribe ; the record true  
As Holy Writ, which He dictated too :—  
This truth men only slowly came to see. 28

And God said, Let the waters swarm with swarms  
Of living things ; and let the winged fowl fly  
Above the earth o'er the expanse of sky,  
In sweet wind soaring where the sunshine warms. 29

And great sea-monsters God, creating, made ;  
 And every living thing that moves in sea,  
 Or lake, or river : these He caused to be :  
 Wonderful living things His power displayed. 30

Abundantly the waters with them teemed,  
 Each after its own kind ; and fowl that flies  
 In open sky, did from the waters rise ;  
 Of various kinds. Good in God's sight it  
 seemed. 31

And the Creator blessed them, bidding all  
 To multiply their kind. A blessing this,  
 In which the lower lives complete their bliss ;  
 While higher joys to higher souls do call. 32

And now a thing we find much thought to cause :  
 God said that birds should multiply on earth,  
 Apart from waters which did give them birth :  
 Is this a hint at great creative laws ? 33

Men may dispute o'er Evolution now :  
 If Evolution can be proven true,  
 Then God's word teaches Evolution too :  
 Sound doctrines contradictions disallow. 34

## 56 THE APOCALYPSE OF CREATION

'Tis well the fittest only should survive :  
The earth was filled with joyous things of life,—  
Joyous, although engaged in constant strife.  
And evening was, and morning was,—day Five. 35

And God commanded that the earth should bear  
The living creature, each of its own kind ;  
Of every sort He had of old designed,  
The growing produce of the land to share. 36

Cattle, both great and small, and things which go  
Creeping aground, and wild beasts of the earth,  
Of every kind. To bring these things to birth,  
God spake the mighty word ; and it was so. 37

He made the beasts to roam in earth and wood ;  
Cattle, and creeping things that run or crawl,  
Each after its own kind : He made them all ;  
And, looking on them, He pronounced them  
good. 38

How far this work was carried, who shall say ?  
Were man-like creatures brought to being then,  
Or did God make the very first of men  
Just at the close of that creative day ? 39

The sum of what we learn is this :—God said,  
 Let Us make man who shall Our likeness wear,—  
 A royal race, which may dominion bear  
 Over the lower souls, as earthly head. 40

Made in Our image, let them have the right  
 Of rule o'er fishes and o'er flying birds,  
 And over cattle—over flocks and herds,—  
 And over all the earth, as in Our sight : 41

And let them rule the creeping things as well.  
 Having thus said, God did a man create  
 In His own image: then He made his mate,—  
 A woman,—that together they might dwell. 42

And then God blessed them, saying that they  
 should  
 Increase and multiply, the earth to fill ;  
 Subduing all its fulness to their will ;  
 As God's viceregents, ruling as they would : 43

Having dominion over fowls that fly,  
 As well as over fish that swim the sea ;  
 That all the living things on earth that be,  
 Under their mild authority should lie. 44

## 58 THE APOCALYPSE OF CREATION

And God did give them trees of luscious fruits,  
With grain from herbs that carried seed, for meat :  
(Abounding health the blessing made complete)  
And, feeding man, God also fed the brutes :— 45

Saying of beasts of earth, and fowls of air,  
And creeping things with which the land was  
rife,—

All in the which there breathed a soul of life,—  
That all green herbs should be their proper fare. 46

Let those find fault with this, who think they know.  
God's kind intent has been delayed till now ;  
Yet even lions\* to His will shall bow,  
Who spake : it was so ;—and it shall be so. 47

Yea, it was so. And God, in love, did fix  
His sight on all that owned His Fatherhood ;  
And, greatly pleased, He found it very good.  
And evening was, and morning was,—day Six. 48

Such is the record of creative days :  
Much that the students of a rock-bound lore  
Can tell us now, this pen must needs pass o'er :  
Enough is told us to command our praise. 49

\* Isaiah xi. 7 ; lxv. 25.

Each period saw its proper work begun :  
 We read of great maturity ; and then  
 The record ceases from the writer's pen :  
 Leaving our times to learn what course was run. 50

The heaven and earth were finished, and their  
 host :  
 For, after six days, God His hand did stay ;  
 Resting from labour on the seventh day :  
 Which day He sanctified, and honoured most. 51

That day He blessedèd : for He then did rest  
 From all creative work ; although His power  
 Sustains His works in being till this hour,  
 And carries on a purpose He knows best. 52

The eve of this great seventh day is past :  
 The night its darksome hours has nearly told :  
 The coming morn its glories shall unfold ;  
 When God's great purpose will be seen at last. 53

That blessedèd age, foreknown to love Divine,  
 A thousand years begins ; but, ere its close,  
 A thousand *generations* shall repose,  
 Till Earth wax old and stars but dimly shine.\* 54

\* Cp. Exodus xx. 6 ; Deut. vii. 9 ; Isa. lx. 15 ; li. 6 ; Psalm cii. 26 ; Rev. xxi. 1.

## 60 THE APOCALYPSE OF CREATION

And that long-looked-for age of joy shall glide  
Into a day of even greater light ;  
When God's own Presence shall preclude the  
night ;  
When pain has ceased to be, and death hath  
died.

55

Accept, O LORD, Thy servants' prayer that we—  
When old and transient things no longer stay ;  
When this our earth and heaven have passed  
away—  
Thy new and glorious Heaven and Earth may  
see.

56

## The Dayspring from on High

Because of the tender mercy of our God,  
 Whereby the dayspring from on high shall visit us,  
 To shine upon them that sit in darkness and the shadow of death ;  
 To guide our feet into the way of peace.

LUKE i. 78, 79 : R.V.

THE world in selfishness was steeped :  
 Its hard heart coldly stirred :  
 No Godlike impulse upward leaped :  
 No prophet's voice was heard. 1

In shades of cheerless darkness lay  
 The heathen round about ;  
 And Israel's teachers groped their way  
 In blindness, fear, and doubt. 2

Their tyrant lord enforced his will,—  
 An Idumean base.  
 With Esau throned on Zion's hill,  
 What hope for Jacob's case ? 3

62 THE DAYSPRING FROM ON HIGH

Still there were some who, searching yet  
God's promises of old,  
Believed that He would ne'er forget,  
But all their truth unfold.

4

'Twas night ; and darkness, such as kept  
The minds of men in thrall,  
Enwrapped the land : the cities slept :  
Silence was over all.

5

A group of shepherds kept their sheep  
Guarded from midnight foes :  
Watching, while others were asleep,  
*They* might not seek repose.

6

God's angels, hastening to impart  
Word of Messiah's birth,  
Knew them for men of faithful heart  
And honest simple worth.

7

One angel, who outstripped the rest,  
A glorious radiance made :  
In shining white his form was dressed :  
The men were sore afraid.

8

## THE DAYSPRING FROM ON HIGH 63

‘ Fear not,’ he said, ‘ I bring to you  
Glad tidings of great joy,—  
Tidings for all the people true,—  
Good news without alloy :

9

‘ For unto you this day is born,  
In David’s native place,  
A Saviour, Christ the Lord,—the dawn  
Of light for all your race.’

10

While thus he spake, and told them too  
How they the babe might find,  
A widening glory met their view  
And song entranced their mind.

11

A vast seraphic Heavenly host,  
Above them and around,  
With harmonies which Earth had lost  
Made Earth and Heaven resound.

12

‘ Unto our God, in highest height,  
Let highest praise be sung ;  
And, on the earth, let peace unite  
Nations of every tongue :

13

‘For, in the selfish hearts of men,  
 The Christ shall work good will’ :—  
 So rang the angels’ chorus then :  
 We catch the echoes still.

14

And still we trust that anthem sweet  
 Shall be on Earth renewed,  
 And answering songs of Earth shall greet  
 The Heavenly multitude.

15

LUKE ii. 14.

‘Glory in [the] highest to God ; and on earth peace : in  
 (or, *among*) men good will.’

*So Griesbach’s Greek text.*

‘Glory in [the] highest to God ; and on earth peace in  
 (or, *among*) men of good will.’

*So Alford’s Greek text (with the  
 support of the best MSS.).*

This poem, first published about 1893, has been greatly altered  
 since then.

## Simeon

(LUKE ii. 26)

O LORD, I feel the burden of my years :  
 Thou knowest I have waited long to see  
 The vision which Thy favour promised me ;  
 But strength is failing, and no Christ appears.

Still to Thy temple I have come again ;  
 Assured Thy word of promise cannot fail :  
 My growing weaknesses, as proof, avail  
 To show few days of waiting can remain.

How shall the Christ appear ? Will He be such  
 As David was, when he the giant fought ;  
 Or like the Maccabee, who rescue wrought  
 When Gentile power oppressed us overmuch ?

Who are these peasants, and this little child  
 Its mother bears so fondly on her breast ?—  
 Which smiles as if by angel-hands caressed :  
 The father like a prince, of aspect mild.

They show the mother's first-born in this place,  
That he may be presented to the **LORD** :  
Their humble offerings with their state accord ;  
And yet they well might be of royal race.

By Cæsar's will they came from Galilee—  
Without intention ; by commandment drawn—  
To David's city, where this child was born.  
Christ comes from Bethlehem ! Can this be He ?

This little child ? Yea, **LORD**, I hear Thy voice  
Inwardly speaking : 'tis the promised Seed.  
Thy gracious promise is fulfilled indeed :  
For this is He in whom Thy saints rejoice.

Sweet mother, Let me see thy child more near :  
Bring him to me ; for I am old and weak :  
In my arms place him : let me kiss his cheek :  
For nought on earth has been to me so dear.

And now, O **LORD**, Thy mercy bids me go,—  
In peace departing,—for mine eyes have seen  
Thy great Salvation. Faithful Thou hast been,  
When Thou didst promise me the Christ to  
show.

## The Easter-dawn

PAST was the Sabbath-day, and passing too  
 The after-rest of night, which closely drew  
 On toward the glorious rising of the sun,  
 Ere yet the new week's toiling had begun.

Silent in death the world's Redeemer lay,  
 Waiting the dawning of the coming day :  
 With two \* nights passed away since He was slain,  
 The third day He must surely rise again.

The watchers, keeping guard about the tomb,  
 Look for the morning to relieve the gloom  
 Of their unwelcome task : but ere the night  
 Changes to dawn, they quake with sudden fright.

\* 'With *two* nights passed away': compare Hosea vi. 1 and 2. The 'three days and three nights' of Matt. xii. 40 can hardly have been limited to the time during which our Lord was actually buried, or even dead. For the meaning of 'in the heart of the earth' (Matt. xii. 40), compare Psalm lxxi. 20, where the expression 'the depths of the earth' appears to refer to 'many and sore troubles.' In our Lord's case, these may be said to have begun from the hour when He said, 'My soul is *exceeding sorrowful, even unto death*' (Matt. xxvi. 38) : this, according to customary reckoning, would give three days and three nights, by the time the sun had risen on the first day of the coming week.

Swift from above a shining form doth grow ;  
His face like lightning, and his dress like snow.  
The solid earth doth shake as he draws near :  
The keepers fall as dead in mortal fear.

Heedless of Roman seals and earthly pride,  
The stone before the tomb he rolls aside,  
And seats himself thereon ; as if to say,—  
' The Christ shall surely rise. Who bids Him  
stay ? '

And now the night draws swiftly to its close :  
The eastern sky with morning beauty glows :  
As from the hills the risen sun is seen,  
Our Lord comes forth in majesty serene.

Glory to God for His most wondrous plan :—  
For love which gave His Son to die for man :  
For power which raised our Saviour from the  
grave :  
For grace which ever seeks our souls to save.

## Our Ascended Lord \*

‘ THIS same Jesus ’ : O what gladness  
 Do these simple words convey !—  
 Breaking through our night of sadness ;  
 Changing darkness into day.

‘ This same Jesus ’ : He who never  
 Was untouched by human pain,  
 Has not left us then for ever ;  
 We shall see our Lord again.

He who sought the poor and lowly ;  
 He who loved each little child ;  
 He whose life was pure and holy,  
 Gentle, sinless, undefiled :

‘ This same Jesus,’ Who, ascending,  
 Blessed His loved ones left below,  
 In like manner shall, descending,  
 Make our hearts with joy o’erflow.

\* This hymn was published about 1884. Line 4 of verse 3 has been altered.

## A Living Psalm

WHAT is the noblest psalm of praise  
 A mortal man to Thee can raise,  
 O Saviour of mankind ?  
 How shall a loving heart unfold  
 Its gratitude for love untold,  
 Or words to bless Thee find ?

My songs of praise should reach the sky,  
 If words Thy name could magnify,  
 Or half Thy goodness tell :  
 But love like Thine much more requires,  
 And more than this my heart desires  
 Thy glorious fame to swell.

The life which Thou didst live below,  
 Was lived Thy Father's love to show ;  
 That men from Thee might learn  
 How great the kindness He displayed,  
 Who of His Son an offering made,  
 That men to Him should turn.

Then let this psalm of praise be mine,  
That all may see Thy life Divine  
Made manifest in me,—  
My life becoming like Thine own :  
And should Thy praise in death be shown,  
Then death true gain will be.

This hymn was published about 1885. It has since been altered, especially the last verse.

## The Evangelist's Joy

LET me have the joy of telling  
Truth by angels never guessed,—\*  
Truth the mind of God indwelling,—  
Knowledge He alone possessed :

1

Plans for ages kept conceal'd ; †  
Even to the seers unshown :  
Now at length to man reveal'd ;  
Still by men so little known.

2

One great truth,—A Godlike glory  
May be reached by heathen slaves ;  
Hearing of Messiah's story ;  
Trusting in the grace which saves.

3

No man knows a state too servile,—  
Bruised beneath a tyrant's rod :  
Grace, which saves both Jew and Gentile,  
Makes us kings and priests to God.

4

\* 1 Peter i. 12.

† Eph. iii. 5.

Let me tell of thoughts supernal,  
Higher than our highest ken ;  
Rising in the Love eternal,—  
Boundless love of God to men.

5

[Men so little are expecting  
(Faith in God has almost fled),—  
Ancient promises neglecting,  
With the time so nearly sped :

6

Glorious promises, which teach us  
Mighty blessings to implore,—  
Blessings which shall surely reach us ;  
Streams of joy unknown before.]

7

When our fear to love is changing,—  
Every servile fear cast out,—  
We shall find our thoughts are ranging  
Far above the realms of doubt.

8

With the master-truth to guide us,  
We may trace a beauteous plan—  
Which has ever lain beside us—  
In God's law 'twixt man and man.

9

Are we taught to treat our brothers  
 As we would be treated too ?  
 Must we show such love to others  
 As we give to self as due ?

10

Be it known,—God is no giver  
 Of these rules for man alone :  
 Each such law He doth deliver  
 Binds Himself, upon His throne.

11

Truth like this is easy learning :  
 Once perceived, 'tis clearly so :  
 But, beyond it, there is burning  
 Radiant truth for us to know.

12

When our mightiest thought can measure  
 Limits bounding time and space,  
 We may estimate the treasure  
 Of God's goodness to our race.

13

His own Son was sent to teach us  
 All that flesh-bound minds could bear :  
 Immortality must reach us  
 Ere the fulness we can share.

14

Even they who now are lighted—  
By His Spirit—truth to find,  
Many things must leave unsighted  
Till the time by Him assigned.

15

Let me have the joy of telling  
*Something* of the truth,—and then  
Leave it, in God's bosom dwelling,  
Far too great for human pen.

16

# The Unsearchable

How GOD is what He is, man seeks  
to learn :

And GOD replies, This thing thou  
canst not know :

My source is in Myself: I do not  
give

To flesh and blood such knowledge :  
It would burn

The corporal frame away. 'Tis  
even so :

'Thou canst not look upon my face  
and live.'

## Divine Philanthropy

O FATHER, hear our prayer,  
 Which now we raise to Thee,  
 That those who wander from Thy care  
 May yet Thy people be :  
 For many souls are sad ;  
 Their life is hard and drear :  
 Though Thou dost wait to make them glad,  
 They shrink aside in fear.

We know that our desire  
 For blessings on our race,  
 Is but the radiance of the fire  
 That animates Thy grace.  
 Thy yearning Spirit moves  
 Our souls to join with Thine :  
 This longing for our brethren proves  
 The agency Divine.

May all Thy people know  
The beauty of Thy plan,  
That he, who love to God would show,  
Must love his fellow-man.  
The righteousness of Heaven  
Shall joy on earth distil,  
If wisdom from above be given  
To know and do Thy will.

The channels we would be  
Through which Thy word may flow,  
Of Heavenly grace, so rich and free,  
For all who dwell below :  
That, hearing, they may learn  
Thy holy will to love ;  
And all Thy goodness may discern  
In earth and heaven above.

## The Weak Disciple's Prayer

THOU knowest that I love Thee :  
 O Lord, before Thine eyes,  
 Mine inmost soul, my hidden thought,  
 All unconcealèd lies.

Thou knowest all my sin, Lord ;  
 How I have gone astray ;  
 How oft I have forgotten Thee,  
 And wandered from Thy way.

Thou knowest, too, the weakness,—  
 The sudden faithless fear,  
 That would conceal that I am Thine,  
 While yet I hold Thee dear.

O Saviour, Jesus, pardon  
 All I have done amiss ;  
 Nor from Thy holy service, Lord,  
 Thy servant e'er dismiss.

80 THE WEAK DISCIPLE'S PRAYER

Some sacred duty give me :  
Thy little lambs to feed ;  
To tend Thy sheep ; or any work,  
If it be Thine indeed.

Sustain Thy weakest servant :  
Strengthen my heart and nerve :  
And then, O Lord, in fearless love,  
I yet shall truly serve.

## For the Evening of Life

‘Behold, I stand at the door, and knock : if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me’ (REVELATION iii. 20).

COME in, come in, Lord Jesus ;  
 I haste to loose the door :  
 Come in, most welcome guest, come in ;  
 Nor leave me evermore.

Come in and share my dwelling :  
 Hast Thou not come to stay ?  
 Share with me the late evening meal  
 Which terminates the day.

Yea, sup with me, Lord Jesus,  
 Though humble be my fare ;  
 And let me also sup with Thee  
 On viand rich and rare.

82 FOR THE EVENING OF LIFE

For Thou dost bring with Thee, Lord,  
Most choice and pleasant food :  
The bread of life sent down from Heaven,—  
A sweet beatitude.

Converse with me till bed-time ;  
And when I cannot keep  
Waking, then give, most loving Lord,  
Thy loved one into sleep.

## The Voice of Night

THE sun has sunk ; the night comes on apace ;  
 And, in the darkness, Nature hides her face :  
 The distant hills have faded out of sight ;  
 The lake below has lost its shimmering light ;  
 The prospect melts in gloom : the neighbouring  
 trees  
 Rustle, scarce seen, stirred by the evening breeze.  
 The clouds are hanging low, full charged with  
 rain,  
 Which soon is dropping fast o'er hill and plain.  
 Awhile, the rain is past ; the clouds are spent,  
 And, through their rifts, show the high firma-  
 ment,  
 Spangled with stars, which, as the clouds pass by,  
 Anon, shine forth,—God's tokens in the sky.  
 But they, ere long, must pale their far-off fires,  
 As from the moon the cloud-bank slow retires,  
 And she looks forth in beauty, as it glides,  
 Silvering with untold loveliness the sides

Of one high gap therein. Beauty like this,  
Surpassing speech, our eyes must drink its bliss.  
The sun's fair mirror, hardly past her prime,  
Dissolves the scene in sweetness ; while the  
chime

Of midnight, sounding from yon sacred tower,  
Reminds the rev'rent listener of the power  
Of Him who caused such wondrous things to  
be,—

Who gave us hearts to feel, and eyes to see :  
Most things are beautiful which God hath given ;  
All things speak loud of Him in earth and  
heaven.

## ‘Jesus Wept’

O YE, whose hearts are tender to the touch of  
human woe,  
Whose tears at sight of others' pain are quickly  
moved to flow,  
Ye need not hide your sympathy, as though such  
feeling slept,  
For, in unison with friends that mourned, our  
loving Saviour wept.

For Lazarus He did not grieve, or thus His  
sorrow tell :  
'Twas not because His friend was dead the  
gathering teardrops fell :  
He had not lost His faith in God,—His Father's  
power to save ;  
Nor doubted that His word could call the dead  
man from the grave.

It must have been some other cause that wrought  
such keen distress

In One who never used His power to make His  
sufferings less.

What was it then that brought the sigh, the  
anguish, and the tear,

When, just before, the words He spake were full  
of hope and cheer ?

Stay, let us think : have we not known a sudden  
gleam of light

Illumine what we thought we knew, and make it  
strangely bright ?

Our Lord was human, and His thought forgetful-  
ness could dim :

He could agonize in prayer, and yet exult in  
psalm or hymn.

So now He found His closest friends weighed  
down with helpless grief :

He felt His Father leading Him to give unhoped  
relief ;

This brother should be given back ; these sisters  
should rejoice :

But what of thousands, just as dear, who might  
not hear His voice ?

The passion seized Him as He *felt* what sorrow  
death had wrought :  
He *knew* before, and came to bring a ransom all  
unsought :  
Still He was moved, as if from Him grief’s fulness  
had been kept  
Till now : but now He felt it all ; and therefore  
Jesus wept.

## The True Socialism

BEHOLD, how good a thing it is,  
How pleasant and how sweet,  
When brethren true together dwell  
In harmony complete.

When, with one mind and heart and will,  
Each seeks the other's good :—  
Like precious oil of fragrant smell,  
Such love and brotherhood !

How soon would ills that vex mankind  
With poverty and pain,  
Be shorn of more than half their power  
Should all such love attain !

Alas, that selfish want of faith  
In God and human hearts,  
Should make our lives so widely void  
Of joy that love imparts !

When each one seeks himself to please,  
Heedless what others lose,  
The loss of all must far exceed  
The foolish gain we choose.

‘The strong should help the weak’ : how oft  
This noble truth we wrong !—  
Leaving a loveless law to say,  
‘The weak must serve the strong.’

Because so many fail to play  
A true and worthy part,  
In faithless fear we leave despair  
In many an honest heart.

Though nature’s God would richly give  
More than enough for all,  
Mankind so blindly seeks the dower  
That most men’s share is small.

Soon must such jarring discord cease,  
When each adopts the plan  
Of seeking little for himself  
While doing all he can.

## A Song of Hope

WHY should thy troubles vex thee,  
 Or weigh thee down with sorrow ?  
 Why should thy thoughts perplex thee,  
 As if life knew no morrow ?

Not many months shall pass away,  
 Or years go o'er thy head,  
 Ere cares, which gall thy mind to-day,  
 Are passed from thought, and dead.

Or if such comfort may not be,  
 And aught remain behind,  
 As wreckage on a waveless sea  
 Tells of the furious wind,

Still let thine heart hope ever ;  
 Knowing that God doth live :  
 Not even death can sever  
 From joys which God can give.

Hast thou no friend or brother,  
Whose love is tried and true ?  
Canst thou no child discover  
To whom the world is new ?

Thou mayest become a child again  
In converse with a child ;  
Learning of God from wind and rain,  
Green fields, and ocean wild.

What loss of wealth can take away  
The glorious sky above ?  
What human power can bid the May  
Hold back the flowers we love ?

All nature tells of nobler things  
Than carking anxious cares :  
Each feathered songster, as it sings,  
A heavenly message bears.

Then cast aside the cramping fear  
That would benumb thy mind :  
Remember there is gladness here,  
And God in Heaven is kind.

## Before Church Worship

‘ Making melody in your heart to the Lord ’ (EPH. v. 19).

SWEET wind of God, waft o'er our souls,  
And cool each low desire :  
Blow, Breeze, upon these slumbering coals,  
And fan our love to fire.

Make music in our waiting hearts,—  
A cheerful melody,—  
Till every heart-string tune imparts  
In heavenly harmony.

Spirit of prayer and joy and praise,  
Inspire our minds to-day :  
So prayers, like incense, we shall raise,  
And joyful offerings pay.

## A Wedding Hymn\*

O Thou Who hast ordained the cause which  
 brought us here to-day,  
 Be present at our gathering still, and let Thy  
 blessing stay  
 With those who have before Thee <sup>knelt,</sup> <sub>stood,</sub> their  
 solemn vows to plight :  
 O bless them in the coming days, and guide their  
 steps aright.

Teach them to know Thy love ; that they,—  
 whatever else they miss,—  
 Loving each other, still may find in Thee their  
 highest bliss.  
 Teach them Thy truth ; that, more and more,—  
 as they their course shall run,—  
 Thy light may shine upon their path, until life's  
 prize be won.

\* Written by request.

Whate'er may be their future lot, O let their  
house be built

With Thee as Builder: great or small, let that be  
as Thou wilt.

Blessed the home must be, to which Thou sendest,  
from above,

The bread of life, and wine of joy, and holy oil of  
love.

# Millennial Songs

## I

(PSALM cxlviii.)

CALL for each gift of thought and speech ;  
 Let all our powers unfold,  
 To magnify His holy Name,  
 Whose praise can ne'er be told.

1

Let us invite angelic hosts,  
 And every rolling sphere  
 That shines in heaven, to glorify  
 The God Whom we revere.

2

Praise Him, ye heavens of heavens,—O sun  
 And moon ; ye stars of light ;  
 And boundless waters, spreading high  
 Above the starry height.\*

3

\* See Introduction, *re* 'The Apocalypse of Creation.'

Yea, let them praise JEHOVAH's name :  
 For they, at His command,  
 Did first exist ; and, by His word,  
 From age to age they stand. 4

Then from the earth let praise ascend :—  
 Ye monsters of the sea,  
 And all that dwell in lowest deep,  
 Shall in His praise agree. 5

O fire, and hail, and snow, and mist,  
 And stormy winds that blow,—  
 Fulfilling His supreme behest,—  
 With all things here below : 6

Mountains, and hills, and fruitful trees,  
 Cedars, and trees of size ;  
 Beasts, and all cattle ; creeping things,  
 And every fowl that flies : 7

Ye kings of earth ; ye peoples all ;  
 Each prince and magistrate ;  
 Young men and women ; with the old,\*  
 And those in childhood's state : 8

\* In this line, sound is sacrificed to fulness of meaning : otherwise it might read, 'Young men and maidens ; aged men,' but that rendering excludes the married and aged women.

Let all conspire, with hymns, to praise  
The One exalted Name,  
Glorious above the earth and heaven ;  
Eternally the same.

9

Praise ye the LORD : for He hath raised  
His people's horn on high.

Praise ye the LORD : with joyous praise,  
Let all His saints reply.

10

Yea, Let the sons of Israel sing  
Loud songs in sweet accord,—  
A people very near to Him,—  
Let Israel praise the LORD.

11

## II

**The Restitution**

‘When the LORD turned again the captivity of Zion, we were like them that dream.’

(PSALM cxxvi. 1 to 3)

A DREAM it seemed, that change from grief to joy ;

That sudden breaking of the tyrant’s power :  
Messiah’s radiant coming to destroy  
His people’s foes, in His appointed hour.

We were like them that dream a glorious dream,  
Yet fear to wake and find that dream untrue.

Can we believe these things are what they seem ?  
Shall they not fade, like visions, from our view ?

Such questioning shall not be heard again :  
No more we fear to trust our heart’s delight :  
The truth of tales beyond belief is plain,  
And trembling faith hath melted into sight.

O blissful sight,—the LORD's anointed King  
Seated on David's long-dishonoured throne!  
Shall not our wakened hearts together sing,  
And anthems join, to let our joy be known ?

For us the LORD hath done most wondrous  
things :

Let all the nations round declare the same :  
Our gladsome voices chime with tuneful strings,  
To praise and magnify His holy Name.

## III

**Arise: Shine**

(ISAIAH lx. 1 to 9)

ARISE, arise, Jerusalem ; thy night of shame is past :

Shine brightly, for thy light is come : thy light has come at last.

On thee the glory of the LORD has risen like the sun :

For thee a day of endless joy and favour has begun.

When darkness covers all the earth ; when deepest shades of night

Engulf the nations all around, the LORD doth give thee light :

For He Himself shall rise on thee ; His glory shall be seen

By all who love thee, and by those who foes to thee have been.

The Gentiles to thy light shall come, and kings shall haste from far

To the brightness of thy rising ; to hail thy Morning Star.

Lift up thine eyes about thee, and watch thy children meet :

From distant lands they come to thee,—thy sons, and daughters sweet :

Thy daughters shall embrace thee, and be nurtured at thy side ;

And she that had been desolate, shall know a mother's pride.

Thou shalt see and be enlightened, and thy trembling heart shall swell ;

For the bounty of the ocean shall be turned to thee as well :

The riches of the nations shall be brought with one accord :

Gold shall be brought, and incense for the glory of the LORD.

The desert-ships shall bring it, and their captains shall proclaim

The praises of thy God ; for they shall also know His Name.

Unto thee the flocks of Kedar shall be gathered at thy will,

And Nebaioth's rams, for ministry, shall come to Zion's hill :

‘They shall come up with acceptance on mine altar,’ saith the **LORD** :  
‘I will glorify my glorious house,’—so doth the Book record.  
Like the doves that seek their windows, as a cloud that skims the sky,  
The mighty ships of the distant isles shall first with thy children fly ;  
To bring thy sons from the far-off lands, with their silver and their gold ;  
For the sake of the Name of the **LORD** thy God, and not for a price that is told :  
For the sake of Israel’s Holy One, and not for a fare or fee ;  
But because of the fame of the **LORD**’s great Name, and because He hath glorified thee.

## IV

**Our Refuge and Strength**

(PSALM xlvi. 1 to 7)

ALMIGHTY deliverer, our Refuge and Strength ;  
A helper in trouble our God has been shown :  
Though He may seem to leave us, yet always at  
length,  
At the right time, He aids them by whom He is  
known.

Then why should we fear though the earth be  
removed ;  
The mountains be sunk in the midst of the sea ?  
Though the waters may roar : when His truth we  
have proved,—  
Though the mountains may tremble,—at peace we  
shall be.

In the city of God, where His people shall dwell,  
The L ORD shall be with them and make them  
rejoice ;

And His grace, as a stream from a life-giving  
well,

Shall refresh with deep gladness the saints of  
His choice.

The heathen may rage, and the kingdoms be  
stirred :

Their wrath cannot crush us if He is our stay.

Yes ; the L ORD is our refuge : He utters His  
word,

And all they that would harm us, have melted  
away.

## Truth Endures

PROPHET, fear not, though thy teaching  
 May be scorned ; thyself reviled :  
 True thy cause,—then be thy preaching  
 Honest, fearless, undefiled.  
 Banned by Church, oppressed by State,  
 Truth endures,—and Truth can wait.

Though the past its tale discloses,—  
 Wrong in power, and Right dethroned :  
 In this trust thy soul reposes,—  
 Right, *as* Right, shall yet be owned.  
 So, while human thought matures,  
 Truth can wait : for Truth endures.

Much endeavour, unrewarded,  
 Is not wasted. Can we doubt  
 It will surely stand recorded  
 When the wrong is put to rout ?  
 'Tis the coward heart that fails :  
 Truth is great, and so prevails.

Honest effort may be failing  
Of the goal it yearns to reach ;  
Still it is not unavailing :  
'Tis thy duty this to preach.  
Be the triumph soon or late,  
God is truth,—and He can wait.

*The Question.*

To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth ?—S. JOHN xviii. 37-38.

*The Answer.*

And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all.—I JOHN i. 5 : R.V.

## God's Good Gift of Mirth

HE Who gave the flowers their beauty,—  
 He Who filled the rose with scent,  
 Left it with us as a duty  
 To appreciate His intent. 1

He Who formed the voice for laughter,  
 Filling childlike hearts with glee,  
 Clearly made no law thereafter  
 That no merriment should be! 2

Surely it is plainly written,  
 Lambs are sinless in His sight :  
 Skipping lamb and frisking kitten  
 Manifest the same delight. 3

They who think to do Him pleasure  
 By a life austere and cold,  
 Hide away the very treasure  
 Which He made the world to hold. 4

Filled He not their hearts with gladness,—\*  
 Men who devious pathways trod ?  
 Shall He fill His saints with sadness,—  
 Those who know Him as their God ?        5

In the Law, it is commanded  
 That the people should rejoice :  
 Fasting once a year demanded ;  
 Feasting oft, with cheerful voice.        6

Of His servants God declareth,  
 They shall sing while sinners weep.  
 He Who all their sorrow shareth,  
 Joy with them shall also reap.        7

While, through many tribulations,  
 To His kingdom we advance,  
 There are also resting stations  
 Where His children's hearts may dance :    8

For there is a time for dancing,†  
 And there is a time to laugh.  
 Shall the flies, in sunshine glancing,  
 Play, while men no gladness quaff ?        9

\* Acts xiv. 16 and 17.

† Cp. Jer. xxxi. 4.

Though the joyless laugh of folly  
Crackles like the burning thorns,  
Faith is foe to melancholy ;  
Love with smiles the face adorns. 10

Yea, the time is coming surely  
When to none shall sorrow fall ;  
But, from hearts that love Him purely,  
God's own mirth for praise shall call. 11

Make a joyful noise unto the LORD, all ye lands.  
Serve the LORD with gladness :  
Come before his presence with singing.—PSALM C. 1-2.

Is any cheerful ? let him sing praise.—JAMES V. 13 : R.V.

## The Hour of Return

I STAND where the swift-running waters flow ;  
 Where the river rolls on in its might ;  
 On the bank where the wild-roses freshly blow ;  
 And all things around me are bright.  
 O waters that go so swiftly by ;  
 O perfume of roses sweet ;  
 O sunshine that brightens the earth and sky,  
 Pass on to my love, and tell him that I  
 Am alone where we oft used to meet.

O, how shall he stay from his true love away,  
 When he once knows that for him I wait ?  
 My heart throbs to say that he comes back  
 to-day ;  
 Yea, he stands even now at the gate.  
 O river that runs so merrily by ;  
 O birds of the air that sing ;  
 O sweetness and brightness of earth and sky,  
 Rejoice with my heart ; for my dear one is nigh,  
 And I hasten to welcome my king.

# Proverbial Rhymes

## I

‘Don’t put off till to-morrow  
 What you should do to-day’;  
 But let causes of sorrow  
 Have the fullest delay.  
 ‘Let sleeping dogs lie’:  
 If not roused, they may die.  
 If a bridge you must cross,—  
 Be it trouble or loss,—  
 Just wait till you’re there  
 Before you despair.  
 Should the morrow bring trouble, till  
 then let it stay:  
 Let the ills of the present suffice for  
 the day.

## II

‘Live a day at a time,’  
 Or grow old in your prime,  
 And wear yourself out with care

For a time which allures,  
But may never be yours ;  
Since you may be gone—elsewhere.

## III

‘Blessed is he that nought expects :  
For disappointment he shall not find.’  
So says man : for man neglects  
His fellow-man, and is oft unkind.  
But God says, ‘Ask : ye shall receive.’  
Hope on, hope ever ; and believe.

## IV

Prayer and provender hinder not  
The wayfarer’s journey to any spot.  
But, alas, how many a traveller cares  
All for provender,—nothing for prayers !

## V

‘A penny saved is a penny gained.’  
‘Take care of the pence,’ we are told ;  
And then, to habits of saving trained,  
You’ll be sure to take care of your gold :

But beware lest of riches you make a goal,  
And become like a miser who sells his soul.  
Learn to get, for the means to live ;  
But 'tis better still to learn to give.

## VI

‘Joy and temperance and repose  
Slam the door on the doctor’s nose.’  
Thus the poet :\* and the rhyme  
Equal is, and good in time.  
Still—I intervene as proctor—  
It is hard upon the doctor.

## VII

‘Out of the frying-pan into the fire’ :  
Into the sea to get out of the rain.  
‘Look ere you leap’ ; unless you desire  
To add to your sorrow in flying from pain,  
Or to meet with disaster while seeking for gain.

\* Longfellow.

## VIII

‘A place for each thing,  
And each thing in its place,’  
Is an excellent rule  
When there’s plenty of space :  
But when storage is scarce,  
Then a sensible man  
Will keep as few things  
As he sensibly can.

## IX

We are told that listeners never  
(Perhaps it should be, ‘hardly ever’)  
Hear much good about themselves.  
But an answer may be claimed  
To a question sharp and clear :  
Which should be the more ashamed,—  
Those who speak, or those who hear ?

## X

‘A bird in the hand is worth two in the bush,’  
From the strict point of view of the snarer :  
But the birds of the air, in council, declare  
That their own point of view is the fairer :

The decision arrived at, as I understand,  
Is,—A bird in the bush is worth two in the hand.

## XI

(*Quoted*)

‘A friend in need is a friend indeed’;  
And this I’ve proved most true:  
My friend is such a needy one,  
He sticks to me like glue.

(*Original*)

If thou hast a friend,  
Then act as a friend;  
The more that thy friend is poor.  
If what it doth say  
Will work either way,  
The proverb is so much the truer.

## XII

Of differing evils choose the least,—  
If one of them thou must,—  
In danger’s hour, from threatening power,  
Or human laws unjust:  
But if the choice be sin, Ah then,—  
Lest thou shouldst be undone,—

Praying for might, striving for right,  
If choice thou hast, choose none.

## XIII

Since you live in the age,  
Move on with the age ;  
Or the age will move on without you.  
Still the *thought* of the age  
*Is* the thought of the age,  
And may or may not be true.

## XIV

‘Live, and let live’ is a maxim so good  
That ‘tis pity its worth is not more understood.  
Yet, in face of the worth of this saying so old  
(And it well might be written in letters of gold),  
A better one still I can give.  
A motto the stars might spell out in the sky ;  
Which an angel might write in the firmament  
high :  
A rule which, if followed, would speedily pour  
A balm on the sorrows we daily deplore :—  
It is, ‘Live, and HELP OTHERS TO LIVE.’

## The Day of Interpretation

So many books and treatises have been written concerning the interpretation of Apocalyptic prophecy, and of the Book of Revelation in particular, that a mere catalogue of such works would fill a goodly volume. Hence, in claiming that *the method* of interpretation adopted in 'PROPHETICAL SUGGESTIONS' is the only possibly true one, the author must not be understood as asserting that his book is the only true exposition *in existence* of the Books of Daniel and Revelation. Such an assertion might, indeed, be very near the truth, so far as the author is at present aware; but it is to be hoped that others have been led to see the true meaning of the books in question,—as the present time appears to be the period indicated in the prophecies themselves for their meaning to be increasingly understood.

The author's system of interpretation may very appropriately be described as 'the Moderate Historical'; and, when it is claimed that such is the only possibly true system, it is only reasonable to explain why all other systems are to be rejected. Such systems—dealing with the Book of Revelation—may be enumerated as the Idealistic, the Preterist, the Extreme Historical, and the Extreme Futurist. Other systems exist,—especially modified forms of the Futurist theory; and a theory may be mentioned which admits the general fact of past historical fulfilments, while looking for fulfilments yet to come on Futurist lines.

The Idealistic theory has met with much favour; but it must needs be dismissed by those who believe in the real *predictive* character of the Apocalypse: inasmuch as it ignores the definite predictive element.

The Preterist theory, which has been held by eminent scholars, must also be rejected; not only because it assigns an unwarrantably early date for the writing of the Book of Revelation, but because it also necessitates so vague a method of

interpretation as to amount to a practical denial of the true inspiration of that book.

The Extreme Historical system, of which the Rev. E. B. Elliott was one of the most conspicuous exponents in his 'Horæ Apocalypticæ,' has been accepted by the present writer to a very considerable extent; but, when its exponents proceed to assert that the Antichrist has already come in the person of *the Popes* (regarded collectively as 'the Pope') and that the Seven Last Plagues are largely past already, it becomes out of the question to accept the system in its entirety.

It is impracticable now to speak of all varieties of Futuristic theory; and, while admitting that prophecy may have germinal or miniature fulfilments before the grand consummation thereof, it may be said that any theory which looks forward to a literal *future* fulfilment of apparently symbolic prophecy, while acknowledging a recognisable historical fulfilment *in the past*, is not to be accepted as logical.

We are now left to ask why the Extreme Futurist theory should be rejected. Let it be

premised that this theory places the fulfilment of the greater part of the first nineteen chapters of Revelation *between* the coming of the Lord, spoken of in 1 Thess. iv. 16, 17, and His revelation in glory when He comes with His saints to overthrow the power of Antichrist, as predicted in 2 Thess. i. 7-10, ii. 8 ; Rev. xix. 11-21.

It may be acknowledged at once that there *is* an interval between these events ; but there is no such interval as the Extreme Futurist theory demands ; and that theory should be rejected for reasons of which the following are some :—

1. It ignores the plainest meaning of Rev. i. 1 : asserting that because the 'revelation' (or *apokalupsis*) of Jesus Christ has reference, elsewhere in the New Testament, to the revelation of our Lord in glory at His coming, therefore it *must* have the same reference in Rev. i. 1 ; although the immediate context shows conclusively that such is *not* the meaning, and that the actual reference—in this instance—is to *the prophecy* spoken of in the third verse. Compare the wording of Isa. i. 1.

2. In order to avoid the evident meaning of

the words which our Authorised Version renders 'to shew unto his servants things *which must shortly come to pass*,' this Futurist theory asserts that 'the Lord's day' of Rev. i. 10 is the Day of the Lord *yet future*; thus wrenching the chronological standpoint from the days of the Apostle John, and placing it at some period subsequent to the time indicated in 1 Thess. iv. 16. This is done in defiance of all *definite* precedent; having no warrant at all, except in a mere assumption from the Greek of 1 Cor. iv. 3, where 'man's *judgment*' should read 'man's *day*'; from which Futurists deduce that, as the present time is called 'man's day' by Paul, therefore the coming age is called 'the Lord's day' by John. The importance of the fact that the expression 'the Lord's day' is *nowhere else* applied to the Day of the Lord is thus minimised, while the fact that Paul avoids that expression ('the Lord's day') in the context (1 Cor. iv. 5) is ignored. Paul says 'Judge nothing before the time, *until the Lord come*,' instead of saying '*until the Lord's day*,' which latter expression he might appropriately have used *somewhere* if it had been an Apostolic

practice to emphasize a distinction between 'man's day' and 'the Lord's day,' as it is suggested that John has done in Rev. i. 10. At any rate, so far as the present writer is aware, all definite precedent, all primitive evidence, and all probabilities are alike opposed to the Extreme Futurist contention as regards this matter; besides which, a natural and unstrained reading of the Apocalypse conveys the idea that the Lord's day was simply the day on which John saw the visions.

3. Extreme Futurism denies that the Seven Churches of Asia were the churches existent in the first Christian century, and asserts that they are to be churches in existence after the date of the first stage of our Lord's second coming. This contention is rendered necessary in order to avoid having to admit that the chronological standpoint of the visions was primarily *the day on which they were seen*, also to avoid the evident deduction that the visions may have reference to historical events in which the historic Christian Church was to be directly interested. Futurists contend that the Apo-

calypse is largely concerned with the Jewish Church during the period elapsing between the two stages of Christ's second advent; and Rev. vii. 4 to 8 is referred to as proof. Now, the fact that Rev. vii. 4 speaks of '*every* tribe of the children of Israel' (see the R.V.) while the list given omits the tribe of DAN, is strong proof that the reference is *not* to the literal Israel according to the flesh. It will not do to assert that the tribe of Dan was to become extinct because of idolatry; seeing that Ezekiel xlvi. 1, 2, and 32, supplies proof positive that this tribe is to be still in existence in the far future. Paul evidently includes *Christians* among 'the Israel of God': see Gal. vi. 16 compared with Rom. ii. 29 and Gal. iii. 7 and 29.

4. It is very inconvenient for Extreme Futurists to have to admit that ROME is the 'Babylon' of the Apocalypse: seeing that if Rev. xvii. 18 refers to Rome,—as so many sane and learned men believe,—then such an interpretation coincides so exactly with what was the fact *at the time when the Book of Revelation was written*, that it is out of the question to maintain

that the chronological standpoint lies still in the future. Hence the theory that Babylon on the Euphrates is yet to be rebuilt.

It might have been thought that the prophetic declaration contained in Jer. li. 59 to 64,—especially the last verse,—would have been sufficient to negative such a theory once for all; but, strange as it may appear, this very Scripture is quoted by Futurists *in support* of their theory. Seraiah, the son of Neraiah, was commissioned by the prophet Jeremiah to take a book of prophecy against Babylon to that city; and, on his arrival, he was to read the prophecy, and then say, ‘O LORD, thou hast spoken *concerning this place*, to cut it off, that none shall dwell therein, neither man nor beast, but that it shall be desolate for ever’ (R.V.). Afterwards Seraiah was to bind a stone to the book—evidently for the purpose of neutralising its natural tendency *to float*—and he was to cast it into the midst of the river Euphrates, saying, as a declaration from God, ‘Thus shall Babylon sink, *and shall not rise again* because of the evil that I will bring upon her’ (R.V.).

One might have thought that this was plain enough to settle the question ; but Futurists assert that the prediction was *not* meant to apply to *ancient* Babylon, because the destruction of that city was very gradual, and they assume that the symbol employed denoted a *sudden* destruction identical with that predicted in Rev. xviii. 21 *for the Babylon of the Apocalypse*. Such a contention—if admissible—would, of course, do away with what appears, at first sight, to be the evident meaning of the prophecy : but is it admissible ? Certainly not ; unless we are to regard a buoyant book with a stone attached to it (*of so moderate a size* that an ordinary man could conveniently throw both stone and book into the midst of the Euphrates, apparently from the bank of the river) as being identical in symbolisation with a stone *like a great millstone* cast by a mighty angel into the sea. If there is no distinction of meaning here, careful accuracy in the study of Holy Scripture would seem to be superfluous.

Nothing is said about the size of the stone used by Seraiah to weight the book, and cause

it to sink ; but we may reasonably assume that it was *merely heavy enough for the purpose*. It was most probably *not* heavy enough to sink the book *immediately*, but only sufficient to drag it down gradually *as the book became saturated with water*, and so lost its resisting buoyancy. This would have corresponded exactly with what was really the case in connection with the destruction of ancient Babylon. The prediction has been completely fulfilled upon that city, which has been so entirely buried in sand that neither man nor beast *could* dwell in the houses or palaces ; although *for a time* wild beasts of the desert might lie there, along with other creatures, as predicted in Isa. xiii. 21 and 22 : but this could only have been while the dwellings were *in process* of being silted up with the drifting sands.

A careful and intelligent comparison of history with the predictions concerning ancient Babylon, shows how marvellously those predictions have been fulfilled ; but one of the Futurist objections to an historical fulfilment of the visions of the Apocalypse is, that such a knowledge of history is thereby necessitated as

would leave the Book of Revelation unintelligible to the unlearned reader ; and that it would consequently be practically *a sealed book*, although it was *not* to be sealed (see Rev. xxii. 10). Such an objection, if sound, would manifestly be a bar to the possibility of any such unsealed predictive revelation on historical lines being given *at all*. In fact, it would constitute a bar to the conceivability of any kind of openly predictive prophecy *covering a long period of historical time* : hence the objection is clearly absurd. The reason given, as to why the prophecy was not to be sealed, is simple enough :—‘for the time is *at hand*.’ Surely this reason is anything but favourable to the Extreme Futuristic argument.

The existence of the town of Hillah (which may *or may not* be situated above a small part of the buried site of Babylon) does not in any way negative the fulfilment of the predictions upon the ancient city. Babylon, *as* Babylon, was not to *rise up* again (this is what the Hebrew means) ; but the later existence of a mean town, either above or near the buried city, is not prohibited by the prophecies ; or if it should be said

that Jer. li. 43 involves such a prohibition, it may be replied that there is still plenty of time for the town of Hillah to be obliterated along with any existing hovels which may be situated above the actual site of the ancient city.

The language of Rev. xviii. 10 and 21, along with Isa. xiv. 4, affords strong reason for believing that the coming Antichrist will change the name of the city on the Tiber from 'Rome' to 'Babylon,' because of a motive to which the present writer has elsewhere referred;\* but the rising-up of a new imperial city on the site of the ancient Babylon on the Euphrates,—as a restoration of that city, with the old name and still greater dominion,—is an event which the word of Divine prophecy absolutely forbids.

5. The final reason which may now be mentioned as an obstacle to the acceptance of the Extreme Futurist theory, is that the said theory involves a division of the First Resurrection (Rev. xx. 5) into at least two distinct parts; or, rather, into two distinct events. For it is evident that *some*, at least, of the persons mentioned in

\* See *The Messenger* for June 1907: page 115.

Rev. xx. 4 must have lived *during* the coming great Antichristian persecution ; but if the resurrection and rapture of saints, spoken of in 1 Thess. iv. 16 and 17, is to take place *before* the coming of the Antichrist (or the beast of Rev. xx. 4, xiii. 14, 15, &c.) as Futurists allege, then it necessarily follows that the First Resurrection must be divided into at least two sections, or else that there must be a permanent resurrection of saints *prior* to the FIRST ! And this latter absurdity is what the Futurist contention really involves ; seeing that the resurrection *in which the martyrs under the Antichrist have part*, is clearly called 'the first resurrection' in Rev. xx. 5 and 6. A theory which necessarily involves an idea of so improbable a nature that it would never have been thought of *unless it had been absolutely indispensable for the purpose of bolstering-up the said theory*, certainly requires a foundation unshakable in itself. The whole of the Bible may be searched through and through without any such foundation for the theory being discovered.

There is, indeed, one argument in favour of the idea that our Lord may return to gather His

people to Himself before the manifestation of Antichrist; which argument has, at first sight, much apparent force. It is this:—Jesus warned His disciples in these words, ‘Watch therefore: for ye know not on what day your Lord cometh,’ and ‘Therefore be ye also ready: for in an hour that ye think not the Son of man cometh’ (Matt. xxiv. 42 and 44: R.V.). Also ‘What I say unto you *I say unto all*, Watch’ (Mark xiii. 37). Hence it is argued that the first stage of our Lord’s second advent may occur *at any time*; and the argument looks weighty. Nevertheless, the record shows that Jesus had just been giving His people certain signs for which to look *as preceding* His second advent: see Matt. xxiv. 5 to 8; 21 to 27; 29, and first clause of ver. 30; also ver. 33. Therefore He could not have expected His disciples to be momentarily looking for *that* advent before any of the signs were visible.

But our Lord is ever the Coming One, and may come *in His providential dealings* at any time (compare Matt. xxiv. 44 to 51 with Rev. ii. 5; iii. 3). Moreover,—and let those receive

this saying who can,—the day of death is practically the day of Christ's return for every Christian saint ; seeing that death is *an unconscious sleep* (though only few believe this truth) and the intervening time is non-existent to the sleeper, who is as unconscious of the lapse of time as he was before he was born.

Even ignoring this last consideration,—as so many will ignore it,—there is still ample evidence that definite signs *are* to precede the Second Advent ; also St. Paul speaks very plainly in 2 Thess. ii. 1 to 5, where 'the day of the Lord' of the second verse (see R.V.) is evidently the same as in 1 Thess. v. 2, which verse again clearly refers back to chapter iv. 15, where 'the coming (or *presence*, Greek *parousia*) of the Lord' is the expression used.

Futurists attach importance to the fact that our Lord teaches His people to hope 'to escape all these things that shall come to pass' (Luke xxi. 36). But the *things* which the saints are *to escape* cannot be the whole of those mentioned in Luke xxi. 28 ; seeing that such escaping would show the redemption to be *past*, instead of being *nigh*.

What they really are, is evidently only the things spoken of in Luke xxi. 26 especially ; which, as they follow the events mentioned in ver. 25, are therefore subsequent to *the first stage* of our Lord's second coming : compare Rev. vi. 12 to 17.

It may at once be stated that the saints who have part in the First Resurrection do, indeed, escape 'these things.'

If the arguments just dealt with are thus found to be unsubstantial, Extreme Futurism has not a foot of solid standing-ground anywhere ; although some fancied arguments may still remain in the minds of its advocates, with which it is not practicable to deal in this place. Therefore, let it now be shown why the Moderate Historical system of Apocalyptic interpretation should be accepted.

#### REASONS FOR ACCEPTANCE

are (1) This system accepts the words of Rev. i. 1 and 3 in their simplest and most natural sense :—'things which must shortly come to pass' (or, more exactly, 'which it behoves to have done

*with speed*); also 'for the time is *at hand*,' or *near*.

(2) It places the point of view, or *chronological standpoint*, where it would be natural to look for it; namely,—at the date when John saw the visions: that is, about A.D. 96, which is the date most in accordance with sound evidence.

(3) It exhibits very recognisable fulfilments of the visions,—in the main events of history, relative to Roman territory, from the year 96 to the present day: such fulfilments being very strongly marked, regular in succession, and so numerous as to make the idea of *merely accidental coincidence* to be quite incredible.

(4) The *Moderate* Historical system adopted in 'PROPHETICAL SUGGESTIONS' ceases just where past historical fulfilments *cease to be recognisable*; and it places many things in the future, which the *Extreme* Historical theory attempts to force into agreement with past events,—whereby the extreme theory tends to bring all historical interpretation of the Apocalypse into disrepute.

(5) The aforesaid Moderate Historical system treats as *symbolical* those things which it

would be manifestly unnatural or grotesque to treat as literal ; while it also treats *as literal* those things which, if recorded in the historical books of the Bible, would be naturally regarded as real events.

### 'PROPHETICAL SUGGESTIONS'

is the cautiously adopted title of a book which might be much more assertively described, were it not that the author has wished to avoid an appearance of dogmatism ; although increasingly convinced of the general substantial truth of his expositions. A leading feature of the work is that, in it, the coming Antichrist is identified, on Scriptural evidence, with a degree of probability which may be described as something more than '*moral* certainty.' So far as the author is aware, this identification has not been suggested previously in any similar work ; although the identification is so evident that its former non-discovery is somewhat astonishing.

Also in 'PROPHETICAL SUGGESTIONS' the true method of solving the riddle of the Number of the Beast is shown on evidence so manifest that

the claim is made,—‘THIS METHOD OF SOLUTION HAS A CLEAR MONOPOLY OF THE SPECIFIC EVIDENCE: *all else is guess-work.*’ An actual solution is put forward on the lines indicated, of which Professor Sayce writes, ‘The gematria and transliteration on p. 568 are quite admissible.’

As regards the interpretation of the Books of Daniel and Revelation generally, the position is just this:—Judging by the closing words of Daniel xii. 4 and 10, it is evident that the prophecies contained in that book *were intended eventually to be understood*; and it is also evident, from the declared purpose of the giving of the Apocalypse (Rev. i. 1), that the Book of Revelation was also intended to be *a real guide* to the servants of Jesus Christ. If, then, an expository work appears of so convincing a character that we may honestly believe that, if its teaching is not substantially correct, *it is manifestly out of the question for any true and convincing explanation of the books in question ever to be given apart from a new Divine Revelation*, then, and in that case, such an expository

work carries its own credentials with it, and must be substantially true,—unless, indeed, certain apparently symbolic prophecies are *not* symbolic, but are to be *literally* fulfilled in the future; seeing that they have not been so fulfilled in the past. Let those accept such a theory who are determined to do so; but let those who may truly study 'PROPHETICAL SUGGESTIONS' judge of the truth of the system of interpretation therein set forth. Infallibility in detail is *not* claimed for that work; *but substantial truth is*,—along with close accuracy in matters of fact, as well as consistent exposition; which latter will become more and more evident to a well-informed and correct thinker, the more closely the book is studied. The time for absolute certainty on every point has not yet come; but a day of sound interpretation has dawned.

A number of presentation copies of 'PROPHETICAL SUGGESTIONS' have been distributed, chiefly among Christian ministers who applied for them, from whom some very favourable

expressions of opinion have been received. A few press-notices have also appeared; but it is not to be expected that many reviewers would undertake the labour of closely examining a work of so elaborate a character by a previously unknown author,—seeing that its importance could *not* be appreciated *without study* and a preliminary interest in the subject-matter.

The following extracts from notices may, however, be quoted:—

‘A thoughtful and serious exposition of the Books of Daniel and Revelation . . . . informing and suggestive.’—*The Bookman*.

‘May be warmly recommended as a valuable contribution to the literature of the subject.’—*The Messenger*.

‘From various causes the study of prophecy has fallen on evil days, and yet no serious Bible student can afford to ignore the subject. But the ground to be traversed is so vast, and there are such steep and slippery paths, and so many intricate mazes, that the ordinary lay mind

naturally gets perplexed and gives up the search as hopeless. To all such "Prophetical Suggestions" will come as a fresh incentive to once again tackle problems which have fascinated men in all ages.'—*The Church Family Newspaper*.

PROFESSOR SAYCE writes, 'It has interested me much: your practice of revising yourself adds greatly to its value and interest. . . . The gematria and transliteration on p. 568 are quite admissible.'

Communications have been received from Christian ministers of various denominations, from whose letters the following quotations are taken:—

'I am sorry to be so late in sending you some expressions of my appreciation of, and thanks for, your valuable and truly wonderful book. . . . I had not read a dozen pages before I felt that I was coming under the spell of a master in prophetical and historical knowledge and exposition; and my surprise grew to wonder as the freshness and power and fitness of your

“ Suggestions ” became continually and increasingly apparent ; and I feel as if I had been dazzled by an excess of unexpected light. . . . I was also impressed by the clearness and force, and yet the easy and natural and fascinating way in which the suggestions are set forth. Most books on prophecy are dull and pedantic ; . . . . but this one is alive and alight with the prophetic fire, and bears upon every page the impress of an earnest, vital, and successful purpose.

‘ I was favourably impressed from the first by the title of the book as “ Suggestions,” and, also, further on, by the modifications and revisions of suggestions as further discoveries of truth required. . . . Another impression, which cannot perhaps be so clearly defined, is that God has raised up a writer of great and special endowments of mind and heart to write this remarkable and illuminating book,—a book which is worthy of a place in every minister’s study and on every Bible-Class teacher’s desk, and in every Christian’s library, as one of the most human, most helpful, and suggestive books on prophecy which the Lord has yet given to His Church.’



‘I am deeply grateful to you for your kindness and generosity in giving me this treasure. I have been perusing some of its chapters, and am delighted not only with your expositions, but also with the beautiful spirit pervading them. . . . Indeed, you have brought great joy into my heart by the gift of this precious book.’

\* \* \* \* \*

‘I have read your excellent book very carefully from cover to cover, and I got what I fully expected I would get, viz. :—A spiritual feast on the one hand, and an intellectual treat on the other. I do not believe that anyone reading it carefully could fail to be benefited by it in the same way that I have been benefited. The deep spiritual tone of the book must draw one nearer to God, and the deep careful and historical research cannot fail to instruct.

‘While I cannot commit myself to all your views on the intermediate state of the soul after death, I am bound to admit that you command respect for the opinions you so earnestly and seriously express. The book cannot fail to obtain what you devoutly expect and pray for,

viz. :—God's blessing on your work. Personally I thank you most sincerely for the good I have received from the study of it.'

\* \* \* \* \*

' I consider "Prophetical Suggestions" to be a capital book. It is well thought out, admirably arranged, perfectly clear in sentiment, and cannot but prove very instructive and profitable to all who may read it.'

\* \* \* \* \*

' I desire to thank you most sincerely for the very valuable book you presented to me. . . . I have read it once rather cursorily, but I mean to tackle it again some day, if my life in the 78th year of my age should be prolonged. It is really a book which needs much reading, much repetition, much thought and meditation, much prayer for Divine Light.'

\* \* \* \* \*

' Please accept my warmest thanks for your great goodness in sending the valuable, interesting, and instructive volume. . . . It is the best and the most complete work of the kind, or indeed on prophecy in any form, that I have seen.'

\* \* \* \* \*

‘I am glad now to send my hearty thanks for your book, which I am reading with the greatest interest. Have been particularly impressed with Supp. Q, which certainly throws light on the very knotty problem of Immortality, &c.’

\* \* \* \* \*

‘I desire to thank you once more for your valuable work “Prophetic Suggestions.” I am carefully reading it, and have been much helped by its perusal.

‘It is certainly the best book I have read on the subject, and is most helpful in unfolding Daniel and Revelation. It has already helped me in my pulpit work, and will be even more helpful as time goes on.

‘The subject of Prophecy is much neglected to-day. It is my earnest desire that your splendid book may be used of the Lord in leading students of God’s word to turn again to this important and vital theme.’

Many other extracts might be given; but the foregoing may suffice as concurrent justification

of the author's desire to secure readers and students for a book the writing of which he regards as the great work of his life. With this object in view, the present volume is published : though, now that it is completed, the author is encouraged to hope that its contents may, in themselves, be made a blessing to the readers thereof ; and that it may be a source of enlightenment to many who might not feel able to undertake the study of the larger work.

The price of 'PROPHETICAL SUGGESTIONS' is ten shillings *net* ; and the book may be obtained, carriage-free, from the publishers, Messrs. Digby, Long & Co., 18 Bouverie Street, Fleet Street, London, E.C., or through leading booksellers.

Any Christian minister may obtain a Preacher's Special Coupon—entitling him to purchase *direct from the publishers* at half price—by applying to Messrs. Spottiswoode & Co. Ltd., New Street Square, London, E.C.

Also any student of prophecy may obtain, gratuitously and post-free, from the latter firm,

a copy of a pamphlet entitled 'CONCERNING PROPHETICAL SUGGESTIONS,' so long as the pamphlet remains separately in print. Any application should give name and address of applicant *very distinctly written.*

## AN AFTERTHOUGHT

THE verses which follow were written after my book was in type ; and it was only as an afterthought that I decided to include them in this volume, as being appropriate to its general purpose.

The extract from Dryden, which appears on the back page, may possibly be unfamiliar to some readers, though well known to many. Its reference to the composition of the Bible is self-evident.

## Shemaiah and Zddo

(2 CHRON. xii. 15)

PROPHET, and seer : in the great days of old,  
They lived, and wrote, and taught, and visions  
told :

Teaching the truth, and pointing out the way,  
When faithless shepherds led the flock astray.

Their earlier years were passed beneath the rule  
Of one so wise he dared to play the fool :  
Shaming in age the lustre youth had won ;  
Leaving his wisdom lifeless for his son.

The age was passing which had known the fame  
Of David's prowess and of Samuel's name :—  
An age when heroes lived, whose names endure ;  
When God's own favour kept the land secure.

Folly enthroned had split the realm in twain :  
Mercy had made the remnant sound again :  
And then, with grief, the faithful prophets saw  
Judah, with Judah's king, forsake the Law.

## SHEMAIAH AND IDDO

Swift retribution followed on the sin :  
Cities besieged saw foemen enter in :  
And though God's prophet won allegiance back,  
He saw the foeman God's own Temple sack.

Prophet, and seer : their favoured eyes had seen  
Glories which never till their times had been.  
With heavy grief their hearts were weighted  
down,  
When glory fled, and folly wore the crown.

What records they could pen, and must have  
penned !  
What rapt attention would their lips attend,  
If we could hear them now, and know what they  
Could tell of common knowledge in their day !

Writers of truth : they wrote what they had  
known.  
Their books are lost. If ages, which have flown,  
Such priceless records to oblivion gave,  
WELL MAY WE PRIZE WHAT GOD SAW FIT TO  
SAVE !

*Whence but from heaven could men unskilled in arts—  
In several ages born—in several parts—  
Weave such agreeing truths ? Or how, or why  
Should all conspire to cheat us with a lie ?  
Unasked their pains—ungrateful their advice,—  
Starving, their gain, and martyrdom, their price.*

DRYDEN.

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